THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Man's greatest friend is his knowledge. His greatest enemy is his ignorance."

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A REMARKABLE VISION.

ONE of the most remarkable visions ever given by the Almighty to mortal man was that vouchsafed to the Prophet Nephi six hundred years prior to the birth of the Messiah. As the youthful Israelite sat meditating one day upon the things which the Lord had manifested in vision unto his father, he was carried away by the Spirit to an exceeding high mountain, and there he was permitted to gaze far into the future and to behold many truly great and marvelous things. An account of this glorious vision is found in the 11th, 12th, 13th and 14th chapters of his record (Book of Mormon, pp. 20-32.) The following is an epitome: The prophet beheld the city of Jerusalem, then the city of Nazareth, in which he saw the Virgin Mary; he saw the mother of the Son of God and the child Jesus in her arms; he beheld John the Baptist go forth and prepare the way for the Messiah, and witnessed the baptism of the Lamb of God; he gazed enraptured as he saw the Lord enter upon His earthly mission, calling to His aid twelve chosen apostles, and go forth among the people, administering to the afflicted and healing them of their diseases. And then, in sorrow, he witnessed the awful tragedy of Calvary, where the Only Begotten of the Father suffered death amid the jeers of a ruthless mob, but at the same time giving His life that we might live. Then followed the assassination of the apostles and the dark ages of apostasy. He saw the nations of the Gentiles; he beheld the Spirit of God descend upon Christopher Columbus, and saw him embark on that memorable voyage which revealed to the wondering nations a new world. He saw multitudes of people upon the land of America, and saw

the remnant of his seed and the seed of his brethren (the American Indians) driven before them and scattered. And finally he saw the dawning of a brighter era, the restoration of the everlasting gospel, in all its fulness and pristine power and authority, and men sent forth to proclaim it, first to the Gentiles and afterward to the Jews. Not one jot or tittle of this remarkable vision has been left unfulfilled, but every event foreshadowed by the prophet has literally come to pass.

To one of these events we wish now to call the attention of our readers. In describing the things which he saw in his vision, Nephi said:

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten."

If Nephi had written his account of the events after they had taken place, instead of hundreds of years before, he could not have described them more accurately. The readers of the STAR are, no doubt, familiar with the story of Columbus, but the following extracts from a graphic account of the discovery of America by that Divinely-appointed navigator will be read with renewed interest. The article is from the pen of Walter Wood, and appears in the current number of that popular magazine, *Pearson's*:

"Sunrise at Palos, a Spanish port not far from Cadiz, on August 3rd, 1492; and a tiny squadron of old-world ships putting slowly to sea, with a fair wind, steering west, where wise men and adventurous mariners say there is a New World. The vessels are the *Santa Maria* of a hundred tons, the *Pinta* of fifty, and the *Nina* of forty. In all they carry eighty-seven officers and men. Fifty-two are in the flagship, which is the *Santa Maria*; and the chief of them all is the man they call Admiral, who is Christopher Columbus, an Italian of Genoa, who has so far satisfied the King and Queen of Spain that there is a land of gold across the Western Ocean that they have ordered Palos to find and furnish ships and men to carry out a voyage of discovery. This is the expedition which is starting at sunrise, and which at the end of many tribulations is to be crowned by the discovery of America.

"The start was a brave and hopeful one, yet no sooner were the ships out of sight of land than some of the people in them weepingly implored Columbus to return. He steadfastly refused and bade them remember their duty and their vows. And were they not, he asked, journeying to a region which was rich beyond the dreams of even the greediest amongst them? He struck the right

note at the outset, and found that this appeal to their avarice was successful when all others failed.

"Imagination must be brought to bear to picture the state of things at sea in those days, because there is but scant material concerning the actual life on board and the ships themselves. But we do know that our picture will not be overdrawn when we say that the little vessels of Columbus were what we should look upon as floating hells. They were clumsy, small, ill-equipped, poorly found, and bad-weather craft. 'She could carry no sail,' reported Columbus of one of them, 'and her side would lie almost under water.' They were enormously top-heavy, and the accommodation for the officers and crew was out of all proportion to the relative ranks. Those were the days when everything was done for the person of importance, and nothing for the humble individual. The stern was built high principally that the officers might have plenty of living room; as for the rest of the adventurers, they were huddled together anyhow and anywhere. There were no known methods of preserving either liquid or solid food, and both were rank and foul soon after leaving port. The biscuits were so full of weevils that some of the men, rough and hardened though they were and far from fastidious, waited till it was night, so that they could not see what they were eating. And not only did the provisions go bad, but often they gave out, and at one time, when Columbus—this was on his second voyage home—was returning to Spain with thirty Indians in his ships as trophies and examples from the New World, he was urged to destroy them, so that his own people might live.

"The rains came as welcome helps, the fresh water replacing the unwholesome stuff with which the vessels had been furnished at the start, while occasionally a fish or bird would give a greatly needed change of food. Even sharks were welcome fare. * * * With his crazy little ships manned by superstitious, fearful, discontented and mutinous crews, Columbus struck out into the vast unknown. The voyagers went comforted and encouraged by the prayers of the priests and the people, few of whom believed that the Admiral and his comrades would ever return. The Canary Islands, not very many leagues away, were known territory, and towards them the little fleet was steered.

"Even at the outset treachery and terror triumphed, for the rudder of the *Pinta* became useless in such a way as to suggest that there had been tampering with it, so that the ship would be compelled to return to port. The damage was repaired, but the rudder broke loose again. If the wrongdoers supposed that Columbus was the man to turn back from the task upon which he had set his heart, they saw their error at the outset. Nothing daunted him, and resolute in his purpose he held on until the Islands were reached. That was in nine days, a good run with such ships, and considering the crude navigation of the age. To-

day the swiftest Cunarder will cross and re-cross the Atlantic in the same time. Columbus made his damage good, and on September 6th resumed his voyage. Now, if ever, his courage and fortitude were needed, and neither deserted him. He steeled his heart as he steered towards the awesome and mysterious West.

"Day after day the clumsy vessels blundered on, with the everlasting sea and sky for company, and the monotony of the depressing ocean gripping every soul. There was the known land behind them; there was the unknown, undiscovered world which might be somewhere in the distant dim ahead. There were the home ties, the friends, the green fields, the towering hills, the blue skies, and the glorious sunshine ever present in the minds of the adventurers, to make them all the more precious by comparison with the ruthless waters and the gloomy heavens of the stormiest ocean in the world. There was the gnawing of homesickness at the heart, and from day to day the terrible illnesses which came at sea from the rotting food and drink that were carried in such primitive fashion. And more depressing still, the shadow of death—for there were those who could not survive the hardships of the undertaking, and were cast into the sad waters. So excessive were the sufferings, so hopeless was the prospect of ultimate success, that the marvel is that Columbus ever crossed the Western Ocean at all, and was not destroyed by those disaffected mariners who swore they would not go farther with him, and that if he was resolved on self-destruction he should not, at any rate, sacrifice their lives with his.

"Columbus saw his danger, and grappled with it successfully. He understood human nature, and when appeals to the reason and loyalty of his followers failed, he did not hesitate to pander to their avariciousness. Men will do much for gold, and the people of Columbus listened greedily to his repeated assurances that the day would soon dawn when they would behold the New World, and enjoy its riches and countless pleasures.

* * * *

"The long days passed slowly, with only one thing to look forward to—the ending of the voyage, either by discovering the New World or going back home. The latter thing was that for which nearly all men craved, and there were sinister whisperings that Columbus was seeking not the advancement of his Royal master's kingdom, or the Kingdom of Christ, both of which he claimed to be the objects of his undertaking, but his own personal glory and advancement. Whisperings turned to open complaints and appeals, and then to actual threats. Still Columbus remained unmoved; still he swore that he would carry on to the end, and never relinquish his purpose.

"When threats failed, the malcontents went so far as to plot his destruction. But Columbus was as little moved by threats of bodily ill as he had been by fears and terrors in his followers. He

resisted and defied them all, and by sheer courage and tenacity he kept up the spirits of his crews until the day came when sea and air gave evidence that land was very near. The whole life of the adventurer was cast on the hazard of a die, and because he had this tenacity of purpose he triumphed. It was in keeping with the fitness of things that the admiral himself should be the first to prove that his faith was justified, for it was Columbus who first saw the New World, and he was the first European to set foot on its marvelous shores.

* * * *

"Days had passed into weeks, and the weeks into the third month after leaving home, when Columbus, watching from the window of his poop cabin, looking with longing eyes over that lonely waste of waters which he had traversed for seventy days, saw in the distance what looked like a twinkling star. Yet he knew that it could not be a star, because the light moved to and fro, and sometimes disappeared completely. His heart beat rapidly with hope, but fearful that his eyes, so often deceived in these strange seas, had once more played him false, he called two men to look also. One obeyed, and vowed that he beheld the light; the other was too late. But Columbus knew in his heart that he was not deceived; it was a light of some sort on the land, and when the day broke after a long night of agonised suspense, a shore, indeed, was seen, and the air resounded with the exulting cries of those who saw land when they had almost reckoned themselves as lost. A reward had been promised to him who soonest saw the New World, and it was given to Columbus, 'because he had been the first to see light in the midst of darkness.'

"Columbus had reached the Bahamas, the most northerly group of the West Indies. Like magic, the weary sea had given place to luxuriant vegetation, delightful streams, and everything that could gladden hopeless sailors. As the sun rose above the horizon a solemn Te Deum was chanted, and the boats, having been manned, the adventurers went ashore in pomp and splendour, with music playing and banners flying. The beach was crowded with marveling Indians, who, for the first time, saw the ships and the white men who heralded the birth of a New World. The natives were naked, and stared astonished at the clothed and armed foreigners who had landed from three ships—ships which in themselves were wondrous curiosities in a region where such vessels had never before been seen.

* * * *

"Unconscious of disasters that were to follow, and of the evils which were in store for himself, full only of the joy of a great victory, Columbus made ready to return and report to the King and Queen of Spain that he had in very truth discovered a New World beyond the seas, a world of which part had been already added by himself to his Sovereign's kingdom, and was now held by a little

garrison that had been left behind. But he did not start homeward until he had found other islands, and assured himself that the new realm must be of vast extent. To his first-found island, which the Indians called Guanahani, and which is now Watling Island, he had given the name of San Salvador, 'In remembrance of that Almighty Power which had so miraculously bestowed them.'

* * * *

"On January 4th, 1493, the homeward voyage began. This meant that in the very heart of winter the adventurers were to cross the wild Atlantic, and in vessels, too, that were worm-eaten, rotting, and in worse repair than ever. The gales of the Western Ocean thrashed and smashed them, and in the turmoil the ships parted. This was a prelude to the buffetings with which Columbus made such close acquaintance in his four voyages of discovery to America.

"Time after time in his venturesome undertakings he encountered dangerous weather, with such anxious hours as when he was 'running without a rag of cloth. It was a mighty sea, with high winds and frightful thunder.' Think of it, ye who do not care to look upon a gale, even from the safe and cosy corner of a giant liner's smoke-room. At another time—to show the difficulties he surmounted—he strove for sixty days in the Gulf Stream to get to a certain spot on which he had set his heart, and strove in defiance of weather which was so bad that it looked, to these simple seamen, as if the end of the world had come. Columbus himself was sick almost unto death; still, he had a cabin made on the deck, so that he could guide his ship and cheer his crew. During the whole of the sixty days he did not advance more than seventy leagues. Such was the man who at last, weather-worn and weary, but triumphant still, reached Palos on March 15th, 1493, having been absent on his first momentous voyage for more than seven months.

"The bar had been crossed and the anchor dropped, and the people were still mad with wonder and excitement, when another sail was seen. Almost instantly it was known that this was the missing *Pinta*, and so it proved. Pinzon, too, brave and enduring mariner, had safely crossed the ocean. Then a strange and in its way a tragic thing occurred. The subordinate believed and hoped that the master had perished, and that he himself would be the first to reach home with the tidings of the great discovery, and the one to receive the honors for the finding. He saw that Columbus had come—and forthwith went away, shut himself up, and died, chiefly, it is said, of disappointment.

"Columbus in six months was again steering west, having been honored, petted, fawned upon, and fêted by all classes. He had left a garrison in the New World, and he rejoined it after crossing the Western Ocean for the third time. Whatever dreams he had enjoyed of the founding of a peaceful kingdom were destroyed at

once. The garrison had vanished, the fort was ruined—and he learnt that his little band had gone in quest of the gold for which all men craved. They had quarreled with the Indians, too, and here and there their dead bodies were discovered, to tell the sorry story of unfaithfulness and doom.

"Disaster followed disaster in that brilliant and fatal country, and although he made further explorations and added to his monarch's kingdom, Columbus saw that he was in danger of a grievous fall. The scum of the earth had been attracted to the West, and enemies set to work to discredit him and belittle his achievements. The stories were told at home, and so readily and thoroughly believed, that a Spanish dignitary was sent out to inquire into them. He went, and believing what he heard, used his great powers to the extent of having Columbus put in irons and sent on board ship to be carried back to Spain.

"All the way across the Atlantic the man who had found the New World, who had crossed the ocean as a conqueror, and recrossed it as a favorite of royalty, was now conveyed as an ignoble prisoner.

"For a little while at least he was restored to favor when he reached Spain again; but it was not until 1502 that he set forth on his last expedition to the West. He had four decaying and worthless little ships, while he himself was old beyond his years, and broken in spirit and shattered in hopes. Columbus added to his discoveries again, and increased the sources of his master's revenue. But there were too many clamoring for the wealth of the Indies to allow of him who had been the means of finding it receiving his proper share.

"The neglect which was harder to bear than enmity befell him, and he prepared to bid farewell to 'this rough and weary world,' as he sadly called it. 'I have done all I could,' he declared resignedly, 'and I leave the rest to God.'

"Afflicted with poverty, worn out in body, crushed in spirit, and overcome with despair, knowing that even his royal master was false to him, but still full of faith in his Redeemer and of hope for his future life, he went to Valladolid, where, at a cheap inn, he died May 21st, 1506, which was Ascension Day. In that city he was buried, but six years later he was re-interred at Seville, where the King, who had neglected him, had a costly tomb erected to his memory, with an inscription saying that to Spain he had given a New World. A quarter of a century later the remains were taken across the Atlantic to San Domingo, and two and a half centuries afterwards—in 1795—Columbus, or the bones of him, as they were supposed to be, were placed in the cathedral at Havana, Cuba. When that island was conquered by America, the box which held the reputed bones was conveyed to Seville, and there it rests, though no man can say with sureness that these poor relics are the fragments of Columbus."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 14, 1908.

THE GREAT "FALLING AWAY."

PUBLIC journals for some time have presented to their readers the diverse views of many correspondents, on the subject of "The great falling off" in the membership of the Nonconformist churches. The controversy that has arisen is chiefly as to the cause of this alarming decrease, described as "disquieting and distressing in the extreme." But, as admitted by most of the writers on the subject, "no adequate explanation for the loss is forthcoming." There is no denial of the fact of the decline, which is admitted to be the "greatest decrease for more than half a century."

Some particulars published by *The Stalwart*, for May 2nd are quite startling. The statistics for 1907 of the Wesleyan body show a decrease of 8,006, arranged under three heads; namely, Full members, 4,392; Trial members, 1,179; Junior members, 2,435. The report for the Baptist churches in the British Isles for the year shows a falling off of 4,864 adults. While the churches affiliated to the Free Church Council show a decrease for the year of 18,000 members. The figures are not forthcoming concerning the decadence of the Church of England "as by law established," but anyone who has taken the trouble to look into the parish churches, cathedrals and other edifices of that establishment cannot fail to notice the paucity in attendance and the lifelessness of the services.

A book has just been published by twelve ministers of the Established Church which presents its shocking condition in vigorous language. A review of the work in a leading Liverpool paper says: "In the opinion of the writers, the Church of England to-day stands upon the brink of an abyss. She has lost her hold upon the people; she is altogether out of touch with educated thought; as a factor in the national life she is disregarded; her doctrines are antiquated and outworn; and her theology is not wholesome food for the Englishman of our generation. Unless reformed she will be engulfed. Unless adapted to the age she will not survive."

Protestant Christendom is evidently losing ground. The masses of the people care little or nothing for the creeds, ceremonies and discourses of its various denominations. Many of the attendants go to church or chapel as a regular routine of Sunday morning as

a sign of respectability, a recognition of a social custom. And the vain repetitions that are used in the services show forcibly the truth of the words of Christ to the Prophet Joseph Smith in his first vision: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Besides the falling off of membership and the decrease in attendance on public worship, there is a noticeable decline in the respect which was once exhibited by the common people for ministers of religion. This is not only seen in the absence of those outward indications, consisting in the touching of caps and the curtseying that was customary on the approach of a parson many years ago, but in the tone of expression and the language used concerning the clergy when they are mentioned in common conversation. They are looked upon by the majority of the population either as leaches on the body politic or as members of a profession for for what there is in it, like lawyers, or doctors, or tradesmen of different descriptions.

In stating these patent facts we do not design to cast any reflection on those sincere and faithful ministers of religion who preach the word as they understand it and perform their duties with zeal and a desire to benefit mankind. That there are many such among the different Christian sects we have no doubt. We are merely stating conditions as they exist and as they are known to the majority of people everywhere. The Savior when speaking of the time just preceding His second advent, exclaimed: "When the Son of man cometh shall he find faith on the earth?" Certainly there is little of it manifest in modern Christendom. Little is left now but a dead form.

It was absolutely necessary for the fulfillment of ancient prophecy and the accomplishment of that which God had decreed concerning the establishment of His kingdom on the earth, that a new dispensation should be opened, and a renewal should be made of that means of divine communication by which Deity was revealed to humanity in former ages. It is useless to try to vitalize defunct religion. It cannot be galvanized into actual life. It must continue to decay. It is separating its constituent parts daily. Its end is in sight. Therefore God has re-opened the heavens. Christ has set up His Church again upon the earth. Angelic communication has been renewed. Divine authority has been restored. The dispensation of the fulness of times is opening its light and power and glory to the world. The pure gospel is preached by living apostles and prophets and inspired servants of the Son of God. And all people who have real faith in the Savior of mankind are called upon to come out of the deadly strife and confusion of spiritual Babylon and enter into the kingdom of heaven on earth by repentance and baptism for the remission of

sins. Then they shall receive the Holy Ghost as a gift from on high, an abiding witness, the testimony of Jesus, the light of the living God. This will bring them to the unity of the faith and the oneness of the body of Christ.

This is the last dispensation. Christ will gather in one all that are in Him from every nation and sect and society. And when the set time is come He will establish His throne, every tree that His Father has not planted will be rooted up, and the systems and religions and kingdoms of men will be swept away as the dead leaves before the blast. Let the saints of God rejoice in the knowledge of the truth, attend to their duties, observe all His counsels, keep all His commandments, and not be influenced by the general apathy and carelessness and indifference prevalent in the world, but cling together in a living faith, going on unto perfection and preparing for the great day of the Lord which is near at hand!

C. W. P.

TO CONFERENCE AND BRANCH PRESIDENTS.

THERE appears to be some misunderstanding among the branch and conference presidents in regard to the requirement of vouchers for all expenditures from the tithing collected in this mission. Forms have been provided so as to avoid confusion and diversity, to be filled out and forwarded monthly to this office. They are simply in the nature of receipts to be signed by the persons receiving money paid for any purpose out of the tithing. Instead of the person who *receives* such money making out an ordinary receipt; the form furnished is to be filled out and signed. What could be more simple, and easy? Yet a number of these vouchers are sent to us signed by the elder or other person who *paid* the money. One glance at the blank to be filled out would show, in so many words, "Persons receiving the money to sign here." In case there is any difficulty in getting the signature of the person receiving the money, on the voucher form, an ordinary receipt from that person can be pasted upon the voucher blank. Then the space above the signature should give the items for which the money has been paid, unless it is already itemized in the receipt. When small sums are expended for which no receipt could be expected, they should be itemized in the space provided, and the approval of the conference president attested by his signature in the place indicated would be sufficient. Several conference presidents have neglected to sign the vouchers as required. Their signature should be given in the place provided on the blanks, in every instance. If our brethren who have to attend to this business will carefully read the instructions on the voucher form, they will certainly be able to understand what is desired. All accounts should be made out and forwarded to the conference president promptly, and not be allowed to linger along so as to prevent his forwarding his

monthly accounts in the season thereof. The accounts which the Liverpool office has to send to headquarters in Salt Lake City cannot be forwarded in time or in proper form, unless every conference is duly reported so that our report can be made out at the beginning of each month. All the brethren engaged in keeping accounts, attending to records, or in the performance of any clerical duty, should be prompt and active and attend to everything in its proper time. That which should be done to-day must not be put off until to-morrow. Will the elders please pay attention to what we say on this subject? Or will they continue to be neglectful and forget that which they read in these pages as soon as the STAR is put out of sight? "Whoso readeth let him understand," and then let him carry out that which he reads.

C. W. P.

Release of President Matson.—President Peter Matson and wife arrived in Liverpool from Stockholm, Sweden, on Sunday, May 10th, and sailed for Philadelphia on the American liner *Friesland*, on Wednesday, May 13th. They will make brief visits in the Eastern States, and then proceed to their home in Mount Pleasant, Utah, where a cordial welcome awaits them. President Matson has performed a fine work in the Swedish mission, over which he has presided since June 15th, 1905, until the arrival of President Peter Sundwall, who is now in charge. We wish our friends a pleasant journey to the land of Zion with many years of added happiness and prosperity.

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held Sunday, May 10th, 1908, in the Chorlton Town Hall, Manchester. There were in attendance President Charles W. Penrose of the European mission, Sister Romania B. Penrose of the General Board of Relief Societies, President John C. Olsen and twenty-two traveling elders of the Manchester conference; also Elders Morgan J. Rich of the Sheffield conference, and Benjamin R. Birchall of Accrington.

The morning session commenced at 10:30 o'clock, about one hundred and twenty persons being present. After the usual opening exercises President Olsen welcomed all present.

Elder James Harrop said the doctrines preached by the Latter-day Saints were the same as taught by Christ, which He declared should be preached in all the world as a witness. Testified to the divine mission of the Prophet Joseph Smith. Explained briefly the organization of the Church.

Elder Jesse W. Owen was thankful for the testimony God had given him concerning the great latter-day work, and of being called to proclaim repentance to mankind.

President Penrose occupied the remainder of the time. He said he felt glad to meet with the Saints and their friends, and for the pleasant sunshine. Hoped we had all met with sunshine in our hearts, to be instructed in things pertaining to our present duties and future happiness. Not one promise of the Lord will fail. It is man who fails through disobedience. Treated upon the law of tithing, the observance of the Sabbath day, fasting and the Word of Wisdom. By keeping all the commandments we will receive a celestial reward.

The afternoon session convened at 2 o'clock, about three hundred persons being present. After the opening exercises and the administration of the sacrament, the labor and statistical report was read and approved. The general and local authorities were presented and unanimously sustained.

Sister Penrose then addressed the congregation. Said her mission was among the sisters, organizing Relief Society Associations, of which there were now upwards of one thousand in the Church, all of which were doing a noble work among the poor, the sick and afflicted. It was the duty of the sisters to aid the priesthood in the dissemination of the gospel. Referred to the educational facilities in Utah, which were of the highest order, Utah being fourth in the United States. Music was cultivated to a great degree. There were five hundred voices in the Tabernacle choir, Salt Lake City, while the organ was the second largest in the world. The Latter-day Saints were a God-fearing people, and the Lord had rewarded their labors by turning the desert into a fruitful field.

A solo was then sung by Mrs. Davis, of Stalybridge, entitled, "The Good Shepherd."

President Penrose followed, touching upon the celestial order of marriage. Said it was an eternal union like that of Adam and Eve while in the Garden of Eden. It was supposed by many that the Latter-day Saints worshipped Adam as God. This was an error. Adam, with Eve, would stand at the head of the race, as mentioned by the prophet Daniel, speaking of the ancient of days. We must learn to do the will of the Father, so that we can be prepared to dwell in His presence. The ailments which flesh is heir to are brought about by disobedience. The works of God bring light and life, while the opposite bring misery and death. The Lord permits evil, but he does not bring it upon us, we cause it to come upon ourselves.

After singing "Guide us O thou great Jehovah," meeting was dismissed with prayer.

Conference re-convened at six o'clock, with an attendance of over four hundred people. Miss Lizzie Gleaves sang a sacred solo, entitled, "Cathedral Voices."

Elder Alma Revoir dwelt upon the plan of salvation as restored to earth. He bore a strong testimony to the divine mission of the

Prophet Joseph Smith. Elder B. R. Birchall told of his experience amongst the Latter-day Saints, having gone to Utah with the express intention of converting the "Mormons," he being a minister of the Wesleyan church, but was finally won over to their cause. Had been told by an elder of the "Mormon" church that he would yet embrace the gospel. He remarked it would be a cold day when he did so, which proved to be true, as the ice had to be broken to perform the ordinance of baptism in his behalf. Spoke of the Latter-day Saints as he found them, being a noble, God-fearing people, strict believers in the divine mission of Jesus Christ.

Elder Julian M. Thomas then sang a solo, entitled, "The promise of Life."

President Penrose then delivered a powerful discourse upon the divine mission of the Prophet Joseph Smith, and the coming forth of the Book of Mormon. He referred to the opinions of different theorists, some denouncing him as an impostor, others as a self-deceived fanatic, while several hundred thousands testified he was a prophet of God. He then proceeded to give an account of the origin of the Book of Mormon from the Tower of Babel, when Jared and his brother were led from the land of Shinar; also of Lehi and his family leaving Jerusalem 600 years B.C. Related the conditions of these people down to the days of Christ, who, after His resurrection, visited them and established His Church upon that land in fulfillment of His words, "Other sheep I have which are not of this fold." Showed that the teachings of the Book of Mormon agreed with those of the Bible. Then analysed the testimony of the three and the eight witnesses, and proved by logical argument that Joseph Smith was neither an impostor nor deluded, but was a true Prophet.

President Olsen thanked all for the strict attention that had been given during the day. Conference was then closed, the congregation singing "O my Father, thou that dwellest." Benediction by Elder David H. Clayton.

ROBERT BLAIN, Clerk of Conference.

FROM THE MISSION FIELD.

Burnley Relief Society Re-organized.—In the early part of last month the Burnley Relief Society was re-organized, when the following officers were chosen and unanimously sustained: President, Mrs. Mary Brearley; first counselor, Mrs. Emma Owens; second counselor, Mrs. Ellen Duckworth; secretary, Miss Agnes Simpson; treasurer, Miss Maggie Baldwin. The society held a social and sale of work on the 4th ult., which were well patronized. The sum of £2 4s. was realized.

Successful Social.—A very successful social, given by Brothers George Wiseman and Alfred Habbeshaw, was held in the Temper-

ance Hall, Horsedge Street, Oldham, on Saturday, May 2nd, 1908. A very enjoyable time was spent by all present. The money taken in was turned over to the Building committee.

Arrivals.—The following missionaries arrived for Europe, May 9th, 1908, per s.s. *Southwark*: Lorenzo N. Hood, Stayner Richards, Arthur Frewin, Henry C. James, Jr., Carl Kjar, Ole Gulbrandsen, A. Le Roy Sherwood, Salt Lake City; N. F. Bullen, Erastus Johnson, Ephraim Adamson, Richmond; Charles T. Lesueur, Mesa, Arizona; Franklin D. Williams, John A. Horton, Greenville; Laron Andrus, Oxford, Idaho; Roland Eccles, Ogden; John J. Gillett, Tooele; William D. Head, Joseph Condie, Preston, Idaho; Nathan Done, Smithfield; John H Ottley, Elba, Idaho; Charles T. Burton, Kaysville; George R. Adair, Tropic; Soren Andersen, Centerfield; Aurelius Thoresen, Christian H. Johnson, Logan; James C. Christensen, Chester; Wilford H. Wilde, Brigham City; Hans C. Johnson, Bancroft, Idaho; Jens C. Hansen, Axtell; Karl M. D. Simonsen, Gunnison; David Christiansen, Alban T. Clawson, Hyrum; Alma Monson, Pleasant Grove; August C. Kohler, John H. Buhler, Midway; Earl R. Davenport, Bullrun, Oregon; John J. Millard, Jr., RomelynAdams, Oakley, Idaho; Fredrick O. Acord, Spring City; Quince Rice, Farmington.

Appointments.—The elders who arrived for the British mission May 9th, 1908, have been appointed to labor in the following conferences: Henry C. James, Jr., Birmingham; Laron Andrus, William D. Head, John H. Ottley, Irish; Franklin D. Williams, Joseph Condie, Leeds; Charles T. Lesueur, Liverpool; Charles T. Burton, George R. Adair, London; N. F. Bullen, Nathan Done, Manchester; Stayner Richards, John J. Gillett, Newcastle; Arthur Frewin, John A. Horton, Norwich; Lorenzo N. Hood, Roland Eccles, Scottish.

Baptisms.—On Sunday, May 10th, 1908, a baptismal service was held at the Latter-day Saints' new headquarters, Stamford Hill, London. After singing and prayer, Elders Alvin E. Jordan and Owen F. Beal spoke on the first principles of the gospel. Eleven persons were then baptized, President Soren Peterson, Elders H. R. Kirkham, William S. Mason and John S. Mason officiating. The confirmations took place just before the evening meeting.

A baptismal service was held at the Fisher Lads' Baths, Grimsby, May 10th, when eight souls were added to the fold of Christ by baptism. Elders Alexander H. Lowe and William G. Clark officiated.

We are pleased to report a baptism that took place at the Darlington Public Baths, Sunday, May 10th. About sixty Saints and friends came out to witness the ceremony. Four converts were baptized by Elders H. E. Taylor and E. A. Walton. Confirmations took place at the afternoon meeting.

A baptismal service was performed in the River Gipping, at Ipswich (Norwich conference), on the 5th inst., when two believers were baptized into the Church by Elder Moses Edwards.

A baptismal service was held at the Townhead Baths, Glasgow, May 12th, three candidates receiving the ordinance at the hands of Elder John T. Dick.

District Meetings.—Two largely-attended district meetings were held in Wainstalls Co-operative Hall, a village about four miles from Halifax, on Sunday, the 10th inst. About sixty people were present at the afternoon and about one hundred at the evening service, the great majority of whom are not Latter-day Saints. Intelligent discourses on the first principles of the gospel were delivered by Elders J. A. Rockwood and C. E. Erickson. Much interest was manifested.

President W. H. Caldwell of Newcastle conference writes: "A district meeting was held in Victoria Hall, South Shields, April 26th, 1908. Eight elders from Utah and Canada were present and addressed the audience. Owing to the inclemency of the weather the afternoon service was composed chiefly of saints, but at the evening service many strangers were present, who enjoyed the discourses delivered by Elders Walter M. Jones and L. S. Meecham. Between the afternoon and evening services the saints kindly prepared 'tea' in the hall where regular services are held, and the visiting local saints, friends and elders all enjoyed themselves, and were royally entertained. We look for good results. All are well."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—THE HOLY GHOST (continued).

I. To whom is the Holy Ghost given?
   1. Not to all indiscriminately. (John 14: 16-17.)
   2. God grants the Holy Ghost unto the obedient. (Acts 5: 32.)
   3. The apostles of old promised the Holy Ghost unto those only who had received baptism by water for the remission of sins. (Acts 2: 38.)
   4. John the Baptist gave assurances of the visitation of the Holy Ghost to those only who were baptized unto repentance. (Matt. 3: 11; Mark 1: 8.)
   5. Remarkable manifestation of the power of the Holy Ghost among the people of Samaria. (Acts 8: 5-8, 12, 14-17.)
   6. The Holy Ghost dwells not in tabernacles unfit and unworthy. (I. Cor. 3: 16; see also 6: 19; II. Cor. 6: 16; Doc. and Cov. 93: 35.)

II. An exception to the prescribed order.
   1. In the case of the devout Gentile, Cornelius. (Acts 10.)

2. Reason for this departure from the usual order. (Articles of Faith, p. 170.)
3. Some measure of this power is given to all mankind. (Articles of Faith, p. 170.)
4. Yet the actual companionship of the Holy Ghost is given as a permanent possession only to the faithful, repentant, baptized candidate for salvation.

III. The bestowal of the Holy Ghost.

1. Through the ordinance of an oral blessing, pronounced upon the candidate by the proper authority of the Priesthood, accompanied by the imposition of hands by him or those officiating.
2. This was the mode followed by the Apostles of old. (Acts 8: 14-17. Read the account of Simon, the magician, in the same chapter.)
3. Paul officiated in the same manner on the Ephesians. (Acts 19: 2-6.)
4. Paul also refers to this ordinance in his admonition to Timothy. (II. Tim. 1: 6.)
5. The same apostle, in enumerating the cardinal principles and ordinances of the Church of Christ, includes the laying on of hands, as following baptism. (Heb. 6: 1-2.)
6. Alma so invoked the power of the Holy Ghost in behalf of his co-laborers. (Alma 31: 36.)
7. The Savior gave authority to the twelve chosen Nephites, by touching them one by one; they were thus commissioned to bestow the Holy Ghost. (III. Nephi 18: 36-37.)
8. In this dispensation, it has been made a duty of the Priesthood "to confirm those who are baptized into the Church by the laying on of hands for the baptism of fire and the Holy Ghost." (Doc. and Cov. 20: 41, 43.)
9. The authority to so bestow the Holy Ghost belongs to the Higher or Melchisedek Priesthood. (See Acts 8: 5-17.)
10. Gifts of the Spirit. (Mark 16: 17-18; Doc. and Cov. 84: 65-73; I. Cor. 12: 8; see also Moroni 10: 8-18.)

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